

PHILOSOPHY/HUMANITIES RESEARCH

In the Philippine context, it is always so difficult to determine the place of philosophy in the formal institutional educational structure of the country that a distinction is called for. If by philosophy is meant the corpus of adages and wise sayings which are manifest on the popular or grassroots level, it can be said that this philosophy underlies all institutions of the country. Filipinos may not be able to formulate or articulate this philosophy but it is nonetheless palpable in all their transactions and in their everyday existence. This indigenous philosophy may be said to be an *élan* or a spirit that permeates the Filipino as Filipino and without which he feels a certain malaise.

On the other hand, if by philosophy is meant the classical definition usually given on the academic level ("the science that studies all things in their ultimate causes and first principles"), then this type of philosophy has not played a significant role in our schools, universities and research institutes in the present century. Engineers, lawyers, doctors and men of science, with rare exceptions, are not well-schooled in philosophy and are unable to discourse on it. Despite the mandate of the Ministry of Education, Culture and Sports to teach a few units of philosophy to every university student, philosophy has not made an impact on the Philippine educational system.

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DE LA SALLE UNIVERSITY, MANILA, PHILIPPINES

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The State of Philosophy in the Philippines

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EMERITA S. QUITO

The State of Philosophy in the Philippines



De La Salle University
Monograph Series No.5

EMERITA S. QUITO

The State of Philosophy
in the Philippines

PHILIPPINE
INDIGENOUS
LAW
COLLECTION

UP
DILIMAN

COLLEGE OF LAW



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De La Salle University

Monograph Series No.5

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The Research Center of De La Salle University was established in 1979 to provide for better coordination of research activities at the University. The Center now incorporates all the research-related offices on campus of which there were formerly seven.

The Center has three offices: External Research, University Research and Research Utilization and Dissemination.

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PREFACE

This monograph, "The State of Philosophy in the Philippines" is a result of a study undertaken by Dr. Emerita S. Quito from November 1982 to March 1983. The study attempts to describe the current state of philosophical teaching and research in the country as well as trends and problems encountered in this discipline.

The project was funded by the Research Center of De La Salle University under the Faculty Research Program which is described by Dr. Quito in chapter 8 of this monograph. In the new mission statement of the University, research in all disciplines is considered a major thrust of the institution. Thus,

"...the university commits itself to building an integrated community of...scholars undertaking the search for new knowledge and applying this to Philippine realities; as an academic community, examining national goals and exploring viable alternatives for social equity among all Filipinos."

Dr. Quito is Chairperson of the Philosophy Department at De La Salle University and the Distinguished Professorial Chairholder in the Humanities. Dr. Quito was awarded a Doctorate in Philosophy from the University of Fribourg, Switzerland and has pursued Special Studies in Language and Culture at the Universidad de Zaragoza and the University of Vienna. She has also pursued Post-doctoral studies in Oriental Philosophy and Sanskrit at the University of Paris-Sorbonne and was Visiting Professor at the Université de Nancy and the Université de Paris III in 1981-82.

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1

INTRODUCTION

Owing to four centuries of Spanish domination (1521-1898), the Philippines has been greatly influenced by Spanish customs and values, but most especially, by the Catholic faith which the Spaniards brought to the country. So strong has been the influence of this Catholic faith that its impact continues to be felt in other domains such as philosophy and politics. A philosophy espoused by saints is considered sacrosanct; a political party that advocates measures contrary to Catholic principles does not prosper. The hold of the Catholic faith on the minds of the Filipino people has been so tenacious that most people no longer draw a line between religion and faith on the one hand, and philosophy and reason, on the other. As a result, the most prominent philosophical trend among the majority of professors until the 1960's had been Catholic philosophy, or to be more specific, the philosophy of Saint Thomas Aquinas.

The term "philosophy" in the Philippines must be discussed on two different levels: the **academic**, and the **popular** or **grassroots** level.

On the academic level, philosophy is a concern of the universities, and a "philosopher" in the loose sense is usually a mentor or professor of Thomistic philosophy or any other philosophical trend. There are no real philosophers in the strict sense. On the popular or grassroots level, the term "philosophy" is virtually unknown, but the term "pilosopo" (Filipino word for "philosopher") is a pejorative name for anyone who argues lengthily, whether rightly or wrongly. The term alludes to a character called "Pilosopo Tasyo" (Tasyo, the Philosopher) who perorates endlessly in one of the novels of the Philippines' national hero, Jose Rizal.¹ These two levels of philosophy cannot easily be dissociated for the term "pilosopo" has seeped into the

academic consciousness with a damaging effect. This is one reason that philosophy has not enjoyed the same prestige in the Philippines that it has in most European countries.

It is of course interesting to ask whether the ancient wise men of India and China even knew the term "philosophy" or whether they knew they were "philosophizing" when they discoursed on the meaning and nature of the universe and the Supreme Being. In the Philippine context, questions on the meaning and nature of things in the sense of a *Weltanschauung* or in the Socratic manner are not discussed on the grassroots level. Instead, people formulate wise sayings or adages about the conduct of life. This body of wise sayings may very well constitute an **indigenous philosophy**, albeit a mere philosophy of life.

The classical definition of philosophy is now put into question. What is philosophy? If the classical Greek definition were to be rigorously applied, namely, that philosophy is "the science that studies all things in their ultimate causes and first principles", then there is **no** philosophy in Philippine culture. But then, what **ought** to be philosophy if not the collective mind of a people interacting with its own universe? What should philosophy be if not the attitude of a people toward life and a Supreme Being? What is philosophy (literally, "love of wisdom") if not a people's concerted effort to acquire wisdom in order to live well? This collective mind, this general attitude toward life, this concerted effort to acquire wisdom which is manifest on the popular or grassroots level constitutes the folk spirit (*Volksgeist*) of the Filipino and it should (or will) eventually emerge as a formalized philosophy on the academic level. This philosophy is, however, still in the process of formalization.

2

Filipino Indigenous Philosophy in the Asian context

The Filipino subconsciously accepts the "Bahala na" attitude as a part of life. "Bahala na" literally means to leave everything to God who is "Bathala" in the vernacular. The "Bahala na" philosophy puts complete trust in Divine Providence; it contains an element of resignation. Thus the Filipino accepts beforehand whatever the outcome of his problem might be.

The Filipino likewise is a believer in the "Gulong ng Palad" (literally "Wheel of Fortune") and hence looks at life as a series of ups and downs. This philosophy of life makes of the Filipino an unmitigated optimist. When the so-called wheel of life is on the downtrend, he looks to the future with hope because life's wheel cannot stay down forever. "When there is sadness, there will be joy."² He looks upon every event, fortunate or unfortunate, as fleeting or transitory. This is the reason that despite the fact that the Philippines has a lion's share of natural calamities like floods, typhoons, earthquakes, volcanic eruptions, etc., the Filipino has never sported a long, sad face because he knows that these misfortunes are not permanent and that one day, the sun would shine again and nature heal itself. Time, for the Filipino, is cyclic, not linear.

The Filipino believes in "pakikisama" or "smooth interpersonal relationships".³ "Pakikisama" which literally means "to live well with others" is a spirit of camaraderie pushed to an extreme. This means that because one lives in a community, one should discard all tendency to oppose. Instead, one should agree with the rest of the community for the sake of harmony. Hence, the Filipino, as a general rule, does not "rock the boat"; he is willing to go along with the rest to preserve peace and assure smooth, interpersonal relationships. This *esprit de corps* characterizes the Filipino as Filipino.

The "bayanihan" is another moving spirit of the Filipino people. "Bayanihan" is a spirit of helping; a Filipino will come to the aid of anyone who is in need of help, whether he be a native or foreigner. Deep down in the Filipino psyche, there exists the belief that whatever good one has done will redound to one's benefit because a Supreme Judge will dispense just compensation whether in this life or in the next.

The Filipino also believes in "utang na loob" which literally means "internal debt". There are favors and good deeds that can never be repaid in money, and the Filipino is beholden to anyone who does him these favors. "Utang na loob" is a sacred obligation not unlike a Sicilian debt of honor. This is an unwritten law of social relationships which is observed religiously by the Filipino.

Corollary to this socio-religious attitude is the popular adage, "He who does not look back to his past will never reach his destination."⁴ The past alluded to here is a past owed to parents who labored hard to send their children to school, or to relatives and friends who might have been instrumental in one's success. This wise saying emphasizes gratitude as a debt which can never be fully paid. So widespread is the acceptance of this debt that anyone who does not acquit himself or, worse still, who refuses to recognize it is accorded the highest insult within the vocabulary of the people.⁵

These attitudes and values constitute the hidden springs of the Filipino Mind. Whether they constitute an indigenous philosophy or have mere sociological value depends on one's definition of philosophy.

Hence, in the Philippine context, it is always so difficult to determine the place of philosophy in the formal or institutional educational structure of the country that a distinction is called for. If by philosophy is meant the corpus of adages and wise sayings which are manifest on the popular or grassroots level, it can be said that this philosophy underlies all institutions of the country. Filipinos may not be able to formulate or articulate this philosophy but it is nonetheless palpable in all their transactions and in their everyday existence. This indigenous philosophy may be said to be an *élan* or a spirit that permeates the Filipino as Filipino and without which he feels a certain malaise.

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philosophy has not played a significant role in our schools, universities and research institutes in the present century. Engineers, lawyers, doctors and men of science, with rare exceptions, are not well-schooled in philosophy and are unable to discourse on it. Despite the mandate of the Ministry of Education, Culture and Sports to teach a few units of philosophy to every university student, philosophy has not made an impact on the Philippine educational system.

This traditional philosophical thought in the country blends well with foreign philosophical ideas in the Asian region. "Gulong ng Palad" approaches *karma* of the Indians and *yang* and *yin* thought of the Chinese. It may, however, run counter to Western thought such as Existentialism which upholds extreme individualism. "Utang na loob" is equivalent to the Japanese *on* or *giri*.⁶ "Pakikisama" is close to the Chinese and Japanese philosophy of "living in harmony with nature".

Fatalism characterizes the philosophy of Orientals because they believe in an unseen force that puts everything in order. They may not be in agreement as to what this superhuman force is: to the Indians, it is *Rta*; to the Chinese, *tao*; to Filipinos, *Bathala*; but it is always present in Oriental thought. It is not difficult to see why. Orientals, as a general rule, are not aggressive, preferring to suffer injustice patiently, firm in the belief that the good and right and just will triumph in the end. To them, there is a built-in mechanism in the universe which will function even without human intervention. This is why Indians resort to *non-violence*; the Chinese, to *wu-wei* (literally, no action); and Filipinos, to *Bathala na*. In Filipino philosophy, however, "Bathala" is not an impersonal entity but rather a personal being that keeps the balance in the universe. Unlike the Indian and Chinese counterpart, a man can forge some personal relationships with this deity because "Bathala" is endowed with personality. The Filipino puts his entire trust in this "Bathala" who has evolved into the Christian God.

At the recent UNESCO-sponsored meeting of experts in the teaching and research in philosophy in the Asia-Pacific region held in Bangkok (21-25 February 1983), the philosophers of the region agreed, after a protracted debate, that the formulation of an indigenous philosophy, if it exists, is a noteworthy field of research. UNESCO did not legislate as to what philosophy

should or should not be, but it maintained that whatever is accepted as philosophy in a region is indeed philosophy.

Among the recommendations of the meeting was to put up an Asian Institute of Philosophy to encourage regional cooperation through exchange of professors and students as well as publications of the works of local philosophers. There was a consensus that Asia, being the seat of the world's oldest civilizations, does have a philosophical character all its own but that it will not surface unless local philosophers dig to the roots of their own indigenous culture.

3

A Brief Historical Survey of Philosophy as a Discipline

Among the earliest degrees offered by the University of Santo Tomas (founded in 1611), the oldest university in the Philippines, was the Bachelor of Philosophy degree (Ph. B.). This university, founded by Spaniards and therefore European in orientation, initiated the highly academic and Renaissance-inspired philosophy degree which was heavy on the humanities or liberal arts courses. In the Ph. B. curriculum, all branches of philosophy were given a semester each: logic, ethics, psychology or philosophy of man, epistemology, metaphysics, cosmology and theodicy. Added to these courses, the philosophy student had to learn Latin and Greek.

From the University Bulletin of 1939-1940, we read:

The faculty of Philosophy and Letters was founded by UST in 1896. For this purpose, the institution had previously prepared competent professors who had completed their courses in Philosophy and Letters with extraordinary success in the University of Madrid and Barcelona. The Filipino youth fond as they are of good literature and possessing quick talent for study of language and history will find the Faculty of Philosophy and Letters an appropriate department wherein to develop their talent. Intelligent law students with high academic standing will also find that the Course of Philosophy and Letters is a beautiful complement to their course.

The curriculum leading to the degree of Ph. B. has suffered frequent changes as the new circumstances have from time to time warranted such changes. The Filipino has shown during these last years an ever increasing interest in social problems, local and foreign, and the press in its various forms has become more and more demanded by the public. Hence the curriculum has been so arranged that the emphasis is now being laid on English, Philosophy and Journalism.

CURRICULUM IN PHILOSOPHY LEADING
TO DEGREE
OF BACHELOR OF PHILOSOPHY (PhB)

First Year

English 1a	3	English 1a	3
Spanish 1	3	Spanish 1	3
Latin 1	3	Latin 1	3
Philosophy 1	3	Philosophy 2	3
History 1	3	Political Science 5	3
Social Science 1	3	or Phil. Economy	3
Religion 1	2	Social Science 2	3
P.E.	1	Religion 1	2
Military Science	1	P.E.	1
	18	Military Science	1

Second Year

English 2a	3	English 2a	3
Spanish 2	3	Spanish 2	3
Latin 2	5	Latin 2	5
Greek 1	5	Greek 1	5
Experimental Psychology	3	Experimental Psychology	3
Religion 2	2	Religion 2	2
P.E.	1	P.E.	1
Military Science	1	Military Science	1

Third Year

English 3a	3	English 3a	3
Latin 3	3	Latin 3	3
Greek 2	3	Greek 2	3
Philosophy 3	3	Philosophy 4	3
Journalism 1	3	Journalism 2	3
Religion 3	2	Religion 3	2

Fourth Year

Philosophy 9	3	Philosophy 5	3
English 5	3	English 6	3
Journalism 3	3	Journalism 4	3
History 7	3	History 8	3
Greek 3	3	Literature 6	3
English 12	3	Greek 3	3
Religion 4	1	Religion 4	1

Department of Philosophy

Philosophy 1 - Principles of Logic
1st semester, 3 hours/week; 3 units
Textbooks: Dubray, *Introduction to Philosophy*;
Quilon, *Outlines of Formal Logic*

Philosophy 3 - Cosmology
1st semester, 3 hours/week; 3 units
Williams, *Cosmology*

Philosophy 2 - Principles of Ethics
1st semesters, 3 hours/week; 3 units

Philosophy 4 - Natural Theology
1st semester, 3 hours/week; 3 units
Mercier, *Manual of Scholastic Philosophy*

Philosophy 5 - A Study of History of Philosophy from
Thales to Modern Philosophers
1st semester, 3 hours/week; 3 units
Turner, *History of Philosophy*

Philosophy 6 - Problems of Philosophy. Study of some of
the social problems of the day and their
solutions in the light of the great Catholic
philosopher.
1st semester, 3 hours/week; 3 units
(Lectures and seminars)

Philosophy 7 - The Philosophy of Religion. Study of
Religious beliefs in their various
manifestations
1st semester, 3 hours/week; 3 units

Philosophy 8 - Modern Philosophy. A study of theories of contemporary philosophers
2 semesters, 3 hours/week; 6 units
(Lectures and assigned readings from philosophers of modern times)

Philosophy 9 - Metaphysics. Treats of Being and its properties

LATIN

1 - A study of Elementary Latin and word forms with easy readings and practice in translation and composition.
2 semesters, 3 hours/week; 6 units

2 - Continuation of study of Latin grammar and word forms with readings of Caesar and others
2 semesters, 5 hours/week; 10 units

3 - Latin Literature - survey of Rome (literature of Rome) with readings from Great Latin authors
2 semesters, 3 hours/week; 6 units

GREEK

1 A study of elementary Greek grammar and word forms with easy readings and practice in translation and composition
2 semesters, 5 hours/week; 10 units

2 Continuation of grammatical study and composition with selected readings from Xenophon
2 semesters, 3 hours/week; 6 units

3 A survey of the literature of Greece with readings from the great Greek authors
2 semesters, 3 hours/week; 6 units

Catholic universities that were founded later, like the Ateneo de Manila University (founded in 1859), had followed the same curriculum with more or less the same requirements of Latin but without Greek.

From the University Bulletin of 1939-1940, we read:

THE ATENEO DE MANILA BACHELOR OF ARTS

FRESHMAN YEAR

FIRST SEMESTER			SECOND SEMESTER		
<i>Subjects</i>	<i>Hours</i>	<i>Credits</i>	<i>Subjects</i>	<i>Hours</i>	<i>Credits</i>
Religion 1	3	2	Religion 2	3	2
Latin 1	5	5	Latin 2	5	5
English 9	5	5	English 10	5	5
English 19	1	1	English 20	1	1
Philosophy 1	3	3	Philosophy 2	3	3
History 1	3	3	History 2	3	3
Mathematics 1	3	3	Mathematics 2	3	3
R. O. T. C.	3	1.5	R. O. T. C.	3	1.5

SOPHOMORE YEAR

FIRST SEMESTER			SECOND SEMESTER		
<i>Subjects</i>	<i>Hours</i>	<i>Credits</i>	<i>Subjects</i>	<i>Hours</i>	<i>Credits</i>
Religion 3	3	2	Religion 4	3	2
Latin 3	5	5	Latin 4	5	5
English 13	5	5	English 14	5	5
English 19	1	1	English 20	1	1
Philosophy 3	3	3	Philosophy 4	3	3
History 3	3	3	History 4	3	3
Chemistry 3	5	4	Chemistry 4	5	4
R. O. T. C.	3	1.5	R. O. T. C.	3	1.5

JUNIOR YEAR

FIRST SEMESTER			SECOND SEMESTER		
<i>Subjects</i>	<i>Hours</i>	<i>Credits</i>	<i>Subjects</i>	<i>Hours</i>	<i>Credits</i>
Religion 5	3	2	Religion 6	3	2
Philosophy 5, 6	6	6	Philosophy 7, 8	6	6
Physics 1	5	4	Physics 2	5	4
English 19	1	1	English 20	1	1
Electives	6	6	Electives	6	6

SENIOR YEAR

FIRST SEMESTER			SECOND SEMESTER		
Subjects	Hours	Credits	Subjects	Hours	Credits
Religion 7.....	3	2	Religion 8.....	3	2
Sociology 1.....	3	2	Sociology 2.....	3	3
Economics 1	3	3	Economics 2	3	3
Electives			Electives		

PHILOSOPHY

PHILOSOPHY 1. —*Logic*.

The First Act of the Mind. Simple apprehension and allied notions. The outward expression of ideas.
The Second Act of the Mind. Judgment, its nature and laws. Propositions.
The Third Act of the Mind. Reasoning, its nature and expression. The Syllogism. Methods of induction. Fallacies. Definition, division, method.
3 hours lecture per week; 1 semester. 3 credits.

PHILOSOPHY 2. —*Epistemology*.

The study of Truth. Logical and Moral Truth. Falsity.
The study of Truth and Falsity as found in the Judgment.
The study of Mind in relation to Truth. Ignorance. Doubt. Opinion. Certitude.
Truth: its nature and kinds.
Logical Truth. Its attainment. States of mind with regard to truth.
Certitude: its nature and kinds.
Scepticism—Kinds; Universal; Methodical Doubt; Positivism. Idealism. Traditionalism.
Means of attaining truth. Our cognoscitive faculties. Senses: external and internal. Intellect. Authority. Criterion of truth. Objective evidence.
3 hours lecture per week; 1 semester. 3 credits.

PHILOSOPHY 3. —*Ontology*.

Being, its objective concept. Essence. States of Being, Existence, Possibility, internal and external. Source of internal Possibility. Kind of Being, Substance and accidents. Hypostasis and personality. Distinction

between nature and person. Separability of accident from substance. Species of accident. Attributes of Being: Unity, individuality. Identity and distinction. Truth and goodness of Being.
Perfection of Being. Simple and Compound Being. Finite and infinite Being. Order and beauty of Being.
Causes of Being: intrinsic and extrinsic causes. Principle of causality.
3 hours lecture per week; 1 semester. 3 credits.

PHILOSOPHY 4. —*Cosmology*.

The origin of the world. Monism. Pantheism: the absurdity of Pantheism.
Materialism, Creation. Formation and finality of the world.
The notion of creation; the possibility of creation. The formation of the world in general; the formation of our earth in particular. The final cause of creation.
The constitutive properties of bodies. Preliminary notions. Atomism. Dynamism. Hylomorphism. Substantial changes.
Scholastic system of constitution of bodies.
The laws of Nature. Preliminary notions. The reality and necessity of physical laws.
Miracles. Definition of miracles. The possibility of miracles. The cognoscibility of miracles.
3 hours lecture per week; 1 semester. 3 credits.

PHILOSOPHY 5. —*Psychology*.

Life in General: Empirical observations of vital action; the power of self-motion; purposive activity; immanency of action; Scholastic concept of life; the three essentially different grades of life; the prime principle of life.
Plant life: the vegetative functions—nutrition, growth and reproduction; the plant as a living body; the unity, divisibility and material nature of the plant soul.
Animal life: sensitive life as specifically characteristic of the brute animal; instinct and intelligence; the material nature of the brute animal soul.
Origin of life: the Scholastic doctrine on the origin of the first living bodies; refutation of Spontaneous Generation; the Scholastic theory on the origin of species of plants and animals; Biologic Evolution.
Rational Psychology. A study of the human soul; its substantiality, simplicity, spirituality, individuality and immortality. Creation of the human soul by God.

Intellectual Life. The origin of ideas, the Will, its essential difference from the sensitive appetite. The freedom of the Will.

4 hours lecture per week; 1 semester. 4 credits.

PHILOSOPHY 6. —*Theodicy*

The Existence of God. Various arguments.

Refutation of the so-called ontological arguments.

The essence of God. His attributes: infinity, unicity, simplicity, immutability, eternity.

The cognition of God. Its objects, primary and secondary.

The will of God. Its objects, primary and secondary. God's omnipotence.

2 hours lecture per week; 1 semester. 2 credits.

PHILOSOPHY 7. —*General Ethics*

Definition, nature, scope and object of ethics. Beatitude, the ultimate intrinsic end of man. God's external glory, the ultimate extrinsic end of man. Goodness; proximate norm, rational nature; ultimate norm, Divine Nature. The human act; its imputability, merit, morality. The norm of morality. External norm: Law, eternal, natural, positive. Obligation, Divine and human. Internal norm: conscience.

6 hours lecture per week; ½ semester. 3 credits.

PHILOSOPHY 8. —*Special Ethics*

Man's duty to his Creator; revelation, worship; Rationalism; Indifferentism. Man's duty to himself; self-preservation, suicide. Man's duty to his neighbor; direct and indirect killing; self-defense; lying; mental reservation. Right of Ownership; Communism and Socialism; modes of acquiring property; wills; contracts; capital and labor; trade unions; strikes. Society in General. Definition, nature, origin. Domestic society—Conjugal: nature, primary and secondary purposes. Essential properties: unity and indissolubility. Civil Society: end and purpose. Civil authority; its origin. Capital punishment. War. Education. Relations of Church and State. International law.

6 hours lecture per week; ½ semester. 3 credits.

PHILOSOPHY 9. —*Psychology*

Life in General. Plant life. Animal life. Human Soul, its spirituality and immortality. The Will. Necessary and free acts. Nature of Free-Will.

3 hours lecture per week; 1 semester. 3 credits.

PHILOSOPHY 10. —*Ethics*

Definition, nature and object. Ultimate end of man. Human action, its merit and imputability. Morality of human acts. Norm of Morality, true and false. External norm is law, eternal, natural and positive.

The Rights and duties of Individuals: In General. Our duties to God. Our duties to ourselves. Our rights and duties towards our fellow men. Ownership. Labor Problems.

Social Rights and Duties: Society in General. Domestic Society. Civil Society. International Law.

3 hours lecture per week; 1 semester. 3 credits.

The non-sectarian State University, University of the Philippines (founded in 1908) offered a curriculum of philosophy based, not on the Renaissance model of the *homo universalis* but on the Anglo-American, which leaned heavily on the pragmatic side, and emphasized Logico-Analytic and Linguistic trends, and without the classical languages of Latin and Greek.

From the University Bulletin of 1935-1936, we read:

THE FIRST TWO YEARS OF THE ARTS PHILOSOPHY CURRICULUM

FIRST YEAR

First Semester	Units	Second Semester	Units
English 1.....	3	English 2.....	3
Language 1.....	3	Language 1.....	3
Bot. 1. Physics 11		Chemistry 21.....	5
or Zool. 1.....	5	Social Science 2...	3
Social Science 1...	3	Elective.....	3 or 5 ^(a)
Sociology 11.....	3	Phys. Educ. 1	
Phys. Educ. 1		or 11.....	(2)
or 11.....	(2)	Mil. Sc. or	
Mil. Sc. or		W Club.....	(1.5 or 1)
W Club.....	(1.5 or 1)		

SECOND YEAR

Language 2.....	3	Language 2.....	3
English 8.....	3	English 9.....	3
History 5.....	3	Political Science 4	3
Anthropology 1...	3	Physiography 1....	3

Philosophy 1	3	Economics 11	3
Elective	3 ^(b)	Elective	3 ^(b)
Phys. Educ. 2		Phys. Educ. 2	
or 12	(1)	or 12	(1)
Mil. Sc. or		Mil. Sc. or	
W Club	(1.5 or 1)	W Club	(1.5 or 1)

DEPARTMENT OF PHILOSOPHY

Assistant Professor DHIRENDRA NATH ROY (Acting Head); Instructor, Mr. RICARDO R. PASCUAL

Philosophy 1; *LOGIC, DEDUCTIVE AND INDUCTIVE*.—The course is designed to acquaint students with the general conditions of correct, clear, and effective thinking. The principal characteristics of the syllogistic as well as the scientific methods are discussed. It also includes a brief discussion on the criteria of valid thinking. Lectures, recitations, written exercises, etc. Required in the second year of all students of the Arts-Philosophy type.
3 hours a week; either semester, credit 3 units.

Philosophy 2; *THE PRINCIPLES AND METHODS OF SCIENCE*.—A brief course, designed to acquaint the students with the scientific knowledge, its relation to logic, and its value to culture. Recitations, lectures, exercises, examination of discoveries and theories of science with a view to the understanding of the methods and principles actually followed by great scientists of the day.
Prerequisite: Philosophy 1.
3 hours a week; second semester, credit 3 units.

Philosophy 3; *THE HISTORY OF PHILOSOPHY*.—An elementary course covering briefly Ancient, Medieval, and Modern periods, chiefly European and American, but noting also Oriental systems of thought. Designed as a preparation for the more detailed study of particular problems and periods of philosophy in later courses. Textbook with lectures and outside readings.
3 hours a week; first semester, credit 3 units.

Philosophy 5; *INTRODUCTION TO PHILOSOPHY*.—A general orientation in the scope, methods, and theories of Philosophy, the definition of philosophical terms and

of the problems arising from an attempt to interpret the world. May be taken in lieu of Philosophy 3.
3 hours a week; either semester, credit 3 units.

Philosophy 110; *THE HISTORY OF ANCIENT AND MEDIEVAL PHILOSOPHY*.—An advanced course covering a survey of the philosophical systems of the East including India and China and of the West up to the end of the Scholastic period. A comparatively wider study of the Greek period, especially of the Post-Socratic philosophers is emphasized. Lectures, recitations, reports, and written exercises. It is intended for graduate students, but may be taken by senior college students having taken one or more elementary courses in philosophy.
3 hours a week; first semester, credit 3 units.

Philosophy 111; *THE HISTORY OF MODERN PHILOSOPHY*.—The course covers the period from the Reformation to the present. It is a general survey of the important philosophical systems of the modern European countries, especially France, Germany, and England and also of America. Special studies in the various forms of Metaphysics, Epistemology, and Ethics are emphasized. It is a continuation course but may be taken separately. Lectures, recitations, special studies, reports, and written exercises. Intended for graduate students and seniors who have taken some courses in Philosophy.
3 hours a week; second semester, credit 3 units.

Philosophy 104; *THE PRINCIPLES OF ETHICS*.—A systematic study of the object and standard of our moral judgment and the nature of the ideal life. It also makes a brief historical survey of the important theories of ethics. Lectures, recitations, discussions, reports, and written exercises. This course should follow philosophy 1.
3 hours a week; either semester, credit 3 units.

Philosophy 105; *PROBLEMS OF PHILOSOPHY*.—The course is designed to make an intensive study of the important metaphysical, epistemological, psychological, and moral problems. The aim is to let the students take up these problems in both critical and constructive manner. This course should follow Philosophy 3.
3 hours a week; first semester, credit 3 units.

Philosophy 106; *THE PHILOSOPHY OF RELIGION*.—A study of the religious sentiments in their various manifestations. The relations of various religions to the

philosophy of the people, consciously or subconsciously held, their evaluation in the light of modern science. The value of religion in the life of man. The religious beliefs of the great philosophers and peoples, Asiatic, European, and American.

Prerequisite: Philosophy 3.
3 hours a week; first semester, credit 3 units.

Philosophy 201; *STUDIES IN CONTEMPORARY PHILOSOPHY*.—A seminar course, meeting twice a week, for the semi-independent study of the recent systems of philosophy. The content of the course will be varied from time to time as interest and opportunity may dictate. Readings, reports, and discussions. Owing to limited library facilities the registration for this course will have to be restricted rather closely. A graduate course to which exceptional senior college students may be admitted.

Prerequisite: 9 units of credit in Philosophy.
3 hours a week; both semesters, credit 3 units (each semester).

Philosophy 202; *PHILOSOPHY OF CURRENT SOCIAL PROBLEMS*.—A study of some of the Social Problems of the day in the light of the thoughts of the great philosophers on the subject. The content of the course will be varied from time to time as interest and opportunity may dictate. A seminar, meeting twice a week for reports on required readings with subsequent discussions. Enrollment restricted in accordance with library facilities.

Prerequisite: Philosophy 3 and such other credits as the subject chosen for study may dictate.
3 hours a week; both semesters, credit 3 units (each semester).

De La Salle University (founded in 1911) started to offer the formal philosophy degree only in 1975 but its post-war 12-unit curriculum for Commerce and Liberal Arts included the entire range of philosophy grounded on Thomism. Like the state university, there was no Latin and Greek in its curriculum.

From the Catalogue of the School of Commerce, 1952-53, we read:

CURRICULUM LEADING TO THE DEGREE
BACHELOR OF SCIENCE IN COMMERCE
MAJOR IN ECONOMICS

FIRST YEAR							
First Semester				Second Semester			
Subject	Class	Lab	Units	Subject	Class	Lab	Units
Logic 1	2		2	Logic 2	2		2
Spanish 1	3		3	Spanish 2	3		3
English 1	3		3	English 2	3		3
Mathematics 1	3		3	Mathematics 2	3		3
Accounting 1	3	3	4	Accounting 2	3	3	4
Economics 1	3		3	Economics 2	3		3
Religion 1	3		3	Religion 2	3		3
Law 1	2		2	Law 2	2		2

SECOND YEAR							
Spanish 3	3		3	Spanish 4	3		3
English 3	3		3	English 4	3		3
Law 3	3		3	Law 4	3		3
Accounting 3	3	2	4	Accounting 4	3	2	4
Finance 1	3		3	Finance 2	3		3
Economics 3	3		3	Economics 4	3		3
Religion 3	3		3	Religion 4	3		3

THIRD YEAR							
Philosophy 1	2		2	Philosophy 2	2		2
Business 1	3		3	Business 3	3		3
Business 2	3		3	Business 4	3		3
Law 5	3		3	Law 6	3		3
Accounting 5	3	2	4	Economics 6	3		3
Economics 5	3		3	Religion 6	3		3
Religion 5	3		3				

FOURTH YEAR							
Law 7	3		3	Law 8	3		3
Economics 7	3		3	Economics 8	3		3
Sociology 1	2		2	Sociology 2	2		2
Thesis			4	Thesis			4
Religion 7	3		3	Religion 8	3		3

PHILOSOPHY

PHILOSOPHY 1 - *Logic.*

Definition and Division - The Place of Logic - Distinction between Formal and Material Logic - The Nature of the Concept - Distinction between the Concept and the Phantasm - The Term - Definition - Division - The Ten Categories - The Nature of the Judgment - The Proposition - The Categorical Proposition - The Hypothetical Proposition.

PHILOSOPHY 2 - *Logic.*

Immediate Inference - The Square of Opposition - Formal and Material Deduction - Mediate Inference - the Categorical Syllogism - The Hypothetical Syllogism - Special Forms of the Syllogism - Extra-syllogistic Forms of Argumentation - Induction - Hypothesis - Analogy - Observation and Statistics - The Goal of Scientific Method - Fallacies - Psychological Sources of Error - Stress Will Be Laid upon Practice.

PHILOSOPHY 3 - *Introduction to Thomistic Philosophy.*

Philosophy Defined - History of Philosophy from Thales to Aristotle - Scholastic Philosophy - Aristotelianism and Thomism - The Philosophy of Nature - The Principles of Nature - The Principle of Finality - Hylemorphism - Life and Soul - Man the Individual - Man's Spiritual Soul - Human Cognition - Human Appetite and Will.

PHILOSOPHY 4 - *Introduction to Thomistic Philosophy.*

Idealism and Realism - Being and Truth - Our Knowledge of First Principles - Science and Philosophy - Reason and Faith - The Existence of God - The Divine Attributes - God's Intelligence and Will - The Origin of the World - God in Nature - The Problem of Evil.

From the University Catalogue of 1975-1976, we read:

The Department of Philosophy aims to expose the students to all aspects of philosophical thought but with the guidance and direction of right thinking.

The Department of Philosophy, cognizant of the various trends in the philosophical discipline, has devised an arrangement whereby students can select their own program of study in philosophy after they have completed a basic course of either the Philosophy of Man, which is a 3 unit combined course of Philosophical Psychology, Ethics and Theodicy, or a combination of a 3 unit course of Man-God and a 3 unit course of Ethics.

Liberal Arts students take 12 units, of which three units are a basic course and 9 units can be a set of electives from among an array of philosophy courses.

Engineering students take 6 units, of which three units are a course in Philosophy of Man and the other three can be a choice of either Logic or Philosophy of Science or Political Philosophy, which is called Basic Philosophy.

The Department of Philosophy offers as electives, courses in the history of philosophy divided into a course on Asian philosophy, Ancient Greek and Medieval philosophy, and Modern and Contemporary philosophy, all the readings of which are based on selected original sources.

There are also courses devoted to selected philosophical problems such as problems of Ethics, Epistemology, Logical Positivism and Conceptual Analysis, and special courses on Existentialism and Filipino Ethical Values.

MAJOR IN PHILOSOPHY AND LETTERS

De La Salle University offers an A.B. program major in Philet, i.e., a combined major in Philosophy and Letters (Literature).

This major affords the students who opt for it an excellent opportunity to direct their talents towards the field of the humanities, geared to the understanding of human nature through Literature and Philosophy, both of which attempt to mirror various aspects of the human condition.

The Philosophy and Letters major emphasizes an interdisciplinary approach to the humanities with an adequate offering of course in both Philosophy and Literature.

THE PHILOSOPHY AND LETTERS MAJOR PROGRAM

Philosophy of Man

An especially outlined study of the basic principles of philosophy covering psychology, ethics, and theodicy.

Logic

A special course for the student interested in developing skills for clear and systematic thought. The course covers classical and symbolic logic.

Political Philosophy

A philosophical study of the main political theories of Western and Eastern civilizations.

Philosophy of Science

A combined study of philosophy and science ranging from Greek thought to the quantum theory of atomic physics.

History of Philosophy

An extensive analysis of philosophy that covers Eastern thought, Platonic and Aristotelian traditions, the Renaissance mind, Modern philosophy, and Immanuel Kant.

Modern Philosophy

A specialized course covering selected topics which represent the positivistic, agnostic, and idealistic schools of thought.

Asian Philosophy

An in-depth study of Oriental thought stressing Hindu and Chinese philosophy. Students read works of Indian and Chinese philosophers like Tao Te Ching and the Bhagavad Gita.

Comparative Philosophy

A comparative analysis of Eastern and Western philosophical currents.

Existentialism

A discussion of the philosophy of Heidegger, Marcel, Jaspers, and Sartre — the four main existentialists.

Filipino Ethical Values

A critical study of the positive and negative aspects of the Filipino behavioral patterns viewed from a psychological and ethical perspective.

Theories of Knowledge

A study of the historical and theoretical development of epistemological theory in the teachings of Descartes, Locke, Berkeley, Hume, Kant, Moore and other thinkers of the Modern period.

Philosophy Seminar

A seminar on the philosophy and literature of aesthetics.

Analytical Philosophy

A study of contemporary British philosophers of the Analytic School. Students analyze language to learn some answers to philosophical questions.

Thomism

An investigation of the main themes of Thomas Aquinas' writings.

Philosophical Problems

A study of various problems culled from a wide range of philosophical thought.

Metaphysics

A study of the framework of being and existence. Includes discussions on space, causality, universals, mind and body, and other relevant topics.

Philosophy of History

A study of the Philosophers of History from Giambattista Vico, Voltaire, J.G. von Herder, G.W.F. Hegel, Benedetto Croce to R. Collingwood, K.R. Popper, Oswald Spengler.

Philosophy of Kant

An in-depth study of the works of Immanuel Kant, particularly the *Critique of Pure Reason*.

Literature as Philosophy

The philosophical aspects of the works of French writers like Albert Camus, Jean-Paul Sartre, Gabriel Marcel, Andre Gide, and Antoine de Saint-Exupery to be discussed to underscore the intimate connection between Literature and Philosophy.

The curriculum at UST, Ateneo and the UP persisted until the outbreak of the Pacific war in December 1941. Colleges and universities remained closed during the Japanese occupation (1942-1945) except the University of the Philippines of which only the College of Medicine remained open.

When schools re-opened after the war in 1945, the curriculum of universities slowly underwent change. Modern quantifiable courses such as Economics and the Behavioral Sciences found their way into the curricula of the universities. In the Philippines, since the American unit-system was followed, old and dispensable courses had to be eliminated to give way to new courses in order to maintain the same number of units required for a degree.

In 1947, the University of Santo Tomas still offered the entire gamut of philosophy courses but reduced the pre-war Latin requirement of 22 units to only 12 units, and the Greek requirement of 22 units to only 6 units. In 1964, the very name of the college, Faculty of Philosophy and Letters, was changed to Faculty of Arts and Letters. Philosophy showed a downtrend, and courses such as Economics, Psychology, Sociology showed a marked increase of students.

In the 1960's, De La Salle University cut down the number of philosophy units required in its Bachelor of Science in Commerce but retained them in the Liberal Arts program. Philosophy units were slowly reduced year after year until in 1974, the Commerce and Engineering curriculum carried a mere three units of philosophy. The next year, 1975, De La Salle University started to offer a formal philosophy degree in the College of Liberal Arts. This curriculum included the basic philosophy courses plus the history of philosophy focusing on the 20th century, as well as Oriental philosophy including Filipino Ethical Values.

Ateneo University also had to allow for flexibility in its programs after the war, but its core curriculum, i.e., the curriculum for all degrees, retained a rich 8 units on the Philosophy of Man and 8 other units of Philosophy, making a total of 16 units for all degree programs.

The University of the Philippines has continued its tradition of Formal Logic and Logical Analysis since before the war, and because these types of philosophy are scientific in nature, its curriculum has not suffered from the onslaught of science. Moreover, the State University has its own charter and is not

bound to the Ministry of Education, Culture and Sports.

The Ministry of Education, Culture and Sports requires either 3 or 6 units of philosophy in the curricula of four-year college degrees (Bachelor of Arts, Bachelor of Science in Commerce, Bachelor of Education, etc.), and hence, every college or university offers at least Logic and/or Ethics in its curriculum. Some private universities, however, like the Ateneo and De La Salle, due to a tradition of quality education, have managed to increase the philosophy course requirements by adding extra units to the overall total of a Liberal Arts degree, thus making their programs more expensive. In every other university (except the State University which has a separate charter), the curriculum carries the normal load of 3 or 6 units. The Ministry determines the number of units for science, mathematics, english, literature, social sciences etc., in the curriculum of private universities, and at times philosophy is classified as a social science. The Ministry also allows electives in the curriculum, which means that a student is free to choose from a range of subjects to complete his units in the chosen degree program.

After the imposition of martial law in 1972, these so-called electives became required units for government-imposed courses such as the new Philippine Constitution, Taxation and Agrarian Reforms, Population Education, etc. When these electives were absorbed by required courses, and others were imposed by the government, a pruning down of the humanities including philosophy units had to be resorted to by the universities in order to maintain the overall total of required units.

4

Present Situation and Current Trends of Teaching and Research in Philosophy

Presently, different universities manifest different interests and trends in philosophy, depending on the availability of professors who studied abroad. There is no single or monolithic trend.

The University of Santo Tomas, true to its name, has stuck to traditional Thomism but this is also because qualified professors who have foreign degrees have transferred to other universities which promised higher remuneration. The Ateneo de Manila University is known for its phenomenological leanings, owing to professors, laymen or priests, who obtained degrees from European and American universities. The University of the Philippines is an expert institution in Logico-Analytic philosophy and does not encourage other trends such as Continental European philosophy because two of its professors trained in the United States or Britain. Only at De La Salle University is there an eclectic approach since all the trends in philosophy are offered: phenomenological, existential, oriental, thomistic, among others, owing to the assembly of qualified professors who trained in European and American universities. While Silliman University in Dumaguete (Oriental Negros), University of San Carlos in Cebu City, and St. Scholastica's College in Manila each have one professor who trained abroad, a trend of philosophy in these institutions has yet to be established.

The persons who have shaped what little of academic philosophy there is in the country are as follows:

Angel de Blas, O.P., of the University of Santo Tomas in the pre-war and early post-war period managed to influence a great number of Thomasians despite his Hispanic tongue. His field was really Experimental Psychology, having written a textbook on the

subject, but his students have always regarded him as a philosopher. His classes especially in philosophy were extremely popular; he was reputed to be internationally known. He became Dean of Liberal Arts and later Rector Magnificus of the University of Santo Tomas.

Benito Reyes of Far Eastern University was talked about because of his leanings towards Indian philosophy, which at the time did not receive acceptance in the country. Reyes wrote books entitled "Self without Self" which were popular among his students. Far Eastern University did have another professor by the name of Jose Espina who, because of a seminary background, was able to wedge in Scholasticism into the non-secular background of his students.

Ricardo Pascual of the University of the Philippines was the mentor of many professors of Philosophy who continue to teach at the University of the Philippines today. His expertise is Formal Logic, and as a logician, tried to prove that God did not exist. His orientation was philosophico-scientific, having trained under Charles Hartshorne of the United States, among others.

Ariston Estrada Sr., of De La Salle College, though a holder of a Bachelor of Science in Commerce degree, influenced a whole generation of pre-war and early post-war La Sallites. His emphasis was on the exactness of speech and writing which was good training for future executives. His classes of logic were popular despite his fastidiousness and insistence upon proper orthographic accentuation. His field was Thomism; he has never deviated from it till the present.

Sister Edmunda Delbeke of St. Theresa's College of San Marcelino, Manila, a Belgian nun, trained a long line of coeds since the inception of the college in 1929 until 1966.

A whole new breed of philosophy professors emerged in the 1960's. Students came back from abroad with doctorate degrees and with exposure to new trends. Thomism was losing more and more adherents and students began to appreciate non-Thomistic thought.

Ramon Reyes came back with a doctorate in philosophy from the University of Louvain in Belgium in 1965. He did work on the philosophy of a Hegelian, Eric Weil. He has been teaching at the Ateneo University and had been the Chairman of its Department of Philosophy until recently.

Also in 1965, Eméríta Quito came home with a doctorate in philosophy from the University of Fribourg in Switzerland. She did work on the philosophy of Louis Lavelle and cognate areas in Ancient and Contemporary European philosophy. She was connected until 1967 with the University of Santo Tomas and since then started to teach in other institutions until 1971 when she became full-time professor at the De La Salle College.

Armando Bonifacio earned his doctorate in philosophy from the University of California in Berkeley. His line of specialization is logic and linguistic analysis. He has been chairman of the Department of Philosophy at the State University.

Claro Ceniza came back to the Philippines in 1974 with a doctorate in philosophy from Syracuse University in New York. His field of specialization is logic, metaphysics and philosophy of science. He taught philosophy in Silliman University until 1977 when he became full-time professor at De La Salle University.

Sister Mary John Mananzan came back in 1973 with a doctorate in philosophy from the Gregorian University in Rome. Her field of specialization is Linguistic philosophy. She has been connected with St. Scholastica's College till the present.

Priests from various congregations brought home doctorate degrees from universities abroad: Roque Ferriols, S.J. and Vitaliano Gorospe, S.J. from Fordham and St. Louis University respectively; Quintin Terrenal, SVD from Catholic University of America; Antonio Pinon, O.P. from the University of Saint Thomas Aquinas in Rome.

Leovino Garcia came home in 1982 with a doctorate from Louvain.

Academic philosophers deplore the fact that the discipline of philosophy is sometimes classified under the social sciences. In many encounters or meetings of philosophers, this complaint has been voiced. They believe that, in fact, the social sciences should fall under the umbrella of philosophy,, the strongest proof of which is that a doctorate degree in the social sciences is conferred as a Doctor of Philosophy in the Social Sciences (Ph.D.)

The mild hostility between science and philosophy is manifest in symposia on the philosophy of science. Science cannot do without the background ideas that philosophy furnishes, and philosophy without science is sterile. Philosophers are aware that science is on the uptrend, and philosophy must accept a secondary

role, but they are confident that the scientific mystique will not last long and that the pendulum will swing back to the side of philosophy.

There is a strong current theory that the human sciences can no longer be studied separately from one another. This new interdisciplinary approach looks at man as a unity, and hence, the philosophy of man must also consider sociological and economic factors. Sociology is not independent from economics, nor economics, in turn, from politics. The walls separating the human sciences have been rendered obsolete by the complexity of our times, and man can no longer be viewed with blinders. Since philosophy involves man and the human sciences, a strict definition of philosophy is no longer tenable.⁷ This avant-garde theory is, however, not universally accepted.

5 Three Schools of Philosophical Thought

As a result of the above developments, academic philosophers are divided as to what they consider to be philosophical. There are three schools of thought. The Thomist school, which is the most populous, stays close to the philosophy of Aristotle and Thomas Aquinas, and views all other philosophies in the light of Aristotelico-Thomism. This school considers as gospel truth the writings of the Catholic saint. Hence, there is no originality in this school; no new ideas are forged; Catholic ideas of the Medieval Ages are repeated with more or less depth. The followers of this school still consider philosophy as *ancilla theologiae* (handmaid of theology), and therefore, philosophy should subserve theology.

The second school of thought, based at the State University, is the Logico-Analytic school which reduces all arguments into mathematical language, and rejects all philosophies that cannot be so reduced. This school looks down upon continental European and Oriental philosophies that make use of the "dubious" methods of speculation and intuition. It considers philosophy as a precise, scientific discipline with a quasi-mathematical language. It highly reveres Ludwig Wittgenstein, Bertrand Russell, and the Anglo-American school of formal logicians.

The third school, which resists labeling, sees philosophy in a new light. Its adherents are not based in any one institution. The third school re-thinks the ideas of ancient and modern philosophers, and welcomes new philosophies with open-mindedness and benevolence. It also believes that philosophy should not be confined to the classroom but must spill over into life itself; in fact, must permeate life. It does not reject any philosophy *per se* because it believes philosophy to be an open market of ideas. Its credo is that there is no philosophical system which is completely wrong, hence to be summarily condemned, nor is there one that

is completely right, and therefore to be totally accepted.⁸ A real philosopher must learn to extract what is philosophically sound in every doctrine.

All academic philosophers agree that philosophy's contribution is essential, but for different reasons. One group of philosophers believes that a strong grounding in philosophy is indispensable in every man's background, and that the benefits derived from philosophy for every professional — engineer, lawyer, doctor, accountant, scientist — are incalculable. These benefits, however, are not immediately felt, unlike other disciplines which are immediately beneficial upon graduation. Philosophy makes a man aware of his humanity and human dignity and he thereby becomes a better man, if nothing else. The claim of these philosophers is, however, received with sardonic smiles by the majority and is looked upon as motivated by purely selfish interests.

Another group of philosophers, particularly of the third school, declares as empty all philosophies that do not consider human poverty, human suffering etc., and stands firm on the claim that philosophy would be vain if it did not aim to help alleviate the human condition. They believe that philosophy is not totally exempted from a humane utilitarianism that aims to generate happiness among men. Philosophy, for them, should descend from the ivory tower to be able to interact with contemporary problems of war, famine, terrorism, tyranny, etc. They believe that behind every moment — be it political or literary — there is always a philosophical idea to give it impetus and meaning.⁹ Philosophy's contribution, therefore, lies in the ideas, theories and principles it furnishes politicians, economists and writers, enabling them to push through the amelioration of the human condition.

6 Research on Filipino Philosophy

At present, some academic philosophers are researching on the indigenous Filipino philosophy, not only for purposes of international understanding by way of establishing a Filipino identity, but also for academic purposes. As a pace-setter, Leonardo Mercado SVD, a Divine Word priest has published a book entitled *Elements of Filipino Philosophy*.¹⁰ His attempts are laudable in the sense that he at least wants to establish the Filipino identity. On the other hand, his work is reputed to be stilted and contrived, the contention being that he artificially made up a "Filipino philosophy" out of mere linguistic ideas.¹¹ Whatever the value of the book, extreme praise and extreme criticism has been heaped on it as is expected in the case of any pioneering work.

Other professors have likewise veered their researches towards a nationalistic philosophy. A significant number of symposia and live-in seminars have been held to allow free expression of this "Filipino philosophy" but until the present, researches are reputed to be more of behavioral or sociological value rather than philosophical.

Academic philosophers of the country became aware of a need to descend from ivory-tower philosophizing during the late sixties when student activism reached its peak. Unaware that Marxism was behind the movement, a number of academic philosophers and non-philosophers banded together as a third force to offset the uneasy balance between the government on the one hand, and student demonstrators, on the other hand.

The government at the time was accused of being a puppet of American imperialism, and student activists hurled angry words and Molotov cocktails at the so-called Establishment. At the same time, a strong movement to nationalize the curriculum and the

language of instruction in the universities became palpable. Under the guise of nationalism, several Marxist ideologies came to the fore, and universities began offering Dialectical Materialism to formalize the study of Marxism. It was believed that the masses would benefit from the re-thinking and re-focusing of philosophy in the universities. It did not take long before Maoism emerged, and the true colors of the supporters became evident.

At the imposition of martial law in September 1972, the Red sympathizers took to the mountains, or were picked up, and when schools re-opened a few weeks later, the study of Marxism or Maoism was completely abandoned. These courses disappeared from the curriculum, and any literature leaning towards them was confiscated by over-eager officers of the army.

This Filipino experience was not without salutary effects. For one, Filipinos became aware of their native culture and the need to use the Filipino language or Pilipino which, in fact, slowly began to gain acceptance. For another, administration in schools throughout the country was nationalized. No one could sit as president of an educational institution unless he was Filipino. The energies that should have been utilized for the study of "risky and dubious" matter like Marxism and Maoism were channeled towards the study of indigenous Filipino culture.

Owing to the peculiar situation of philosophy in the Philippines, there are two distinct groups involved in the advancement of Filipino philosophy: (1) the group that emphasizes language, i.e., the Filipino language or Pilipino in the dissemination of philosophy and (2) the group that emphasizes content, i.e., Filipino philosophy in a germinal stage and using English as medium of communication.

1) Of the first group, can be named Emérita Quito, the first Filipino to have published works of philosophy in the Filipino language. *Ang Pilosopiya sa Diwang Pilipino* was published in 1972 and *Ang Kasaysayan ng Pilosopiya* in 1974. The first book was basic philosophy founded on Thomism; the second book was a history of philosophy starting with Ancient Oriental and ending in Contemporary European philosophy. A third book entitled *Ang Pilosopiya ng Tao* co-authored with Romualdo Abulad appeared in 1981. Several articles in Pilipino, notably, "Ang Kayamanan ng ating Wika" and "Ang Pilosopiya: Batayan ng Pambansang Kultura", have found a place in anthologies and

textbooks.

Roque Ferriols, S.J. attempted teaching philosophy in Pilipino at a time when university instruction in the national language or Pilipino was unheard of. In 1979, he edited a book entirely in Pilipino with the title of *Magpakatao: Ilang Babasahing Pilosopiko*.

Florentino Timbreza wrote his doctoral dissertation (1980) in Pilipino, entitled *Ang landas ng buhay ayon kay Lao Tzu* and it contained sayings and aphorisms in Pilipino to demonstrate the existence of Filipino philosophy. Two years later he came out with another book entitled *Pilosopiyang Pilipino* which enumerated concepts believed to be a Filipino philosophy. He used different Filipino languages throughout the country to illustrate every concept, making his book a linguistic-based philosophy of life of the Filipinos.

Manuel B. Dy is another sympathizer. Although a mere two pages, his article "Paghahanap sa *Weltanschauung* ng Pilipino" is another attempt at finding a Filipino philosophy that lies hidden in our human experience.

Romualdo Abulad co-authored with Emerita Quito *Ang Pilosopiya ng Tao* and has written articles and delivered philosophical papers in Pilipino.

Herminia Reyes translated Jean-Paul Sartre's English translation of his "Existentialism is a Humanism" into Pilipino (Malay, Vol. I, No. 1). She has consistently taught Philosophy in Pilipino and finds adequate forms of expression in the Filipino language.

2) Of the second group can be named Leonardo Mercado who wrote *Elements of Filipino Philosophy* in 1974. Since then, he has published other books on Philippine philosophy at regular intervals.

Fernando Nakpil-Zialcita published an article entitled "Forms of Filipino Philosophy" in *Solidarity* in 1972. It was a noteworthy attempt to extract philosophy out of prevailing Filipino behavior.

Ramon Reyes wrote an article entitled "Sources of Filipino Thought" in *Philippine Studies* (1973) wherein he points out two basic stages of Filipino thought: vital, and reflexive or systematic thought.

Vitaliano Gorospe, S.J. has written extensively on Ethics in the Filipino setting: *Moral Philosophy in a Philippine Context* or

The Filipino Search for Meaning in 1974, *The Filipino Search for God* in 1978 and edited *Filipino Theology Today* in 1979.

Jose Marino Singson authored a work entitled *Philippine Ethical Values* in 1979 but had taught the course on the university level since 1974.

Romualdo Abulad has written several articles on what he termed "Filipino Philosophy". In 1981, he wrote an article entitled "Kant and the Filipino Quest for Philosophy" and subsequently lectured on "Rationale for a Filipino Philosophy".

Emérita Quito writes on the Filipino Experience in Chapter III of a monograph entitled *Lectures on Comparative Philosophy* in 1979, and very recently came out with a Professorial Chair lecture entitled "Structuralism and the Filipino *Volksgeist*."

Other professors who belong to neither group but who regularly publish philosophical works include the following:

Pedro Gabriel writes regularly for *Unitas* magazine of the University of Santo Tomas. Most of his articles are merely rejoinders to other works which are contrary to his taste and following, thus becoming the mouthpiece and defender of Thomism.

Salvador Martinez has a degree in Theology earned in the United States but has written a book on logic entitled *LOGIC: A Textbook in Deductive Reasoning* in 1980. Felix Montemayor published *Harmony of Logic* also in 1980.

Under a separate rubric must be mentioned professors of the philosophy of science:

Fr. Thomas Green, S.J. has a degree both in science and philosophy, Salvador R. Gonzalez has a Master's degree in science from Cambridge University and a Master's degree in philosophy from the University of Santo Tomas; Romulo Ricafranca finished a Master's degree in philosophy from the University of Santo Tomas and a science doctorate degree in Pakistan under the British system.

Due to administrative functions, many others have failed to publish philosophical works.

7 Institutions offering Philosophy

The lay institutions that offer a Bachelor's and Master's degree in philosophy are: University of the Philippines, University of Santo Tomas, Ateneo de Manila University and De La Salle University, all situated in Metro Manila. To our knowledge, Far Eastern University did offer both a Bachelor's and a Master's degree in philosophy in the past, but no data is available either in the FEU Library or Archives.

Only the University of Santo Tomas offers a doctorate in philosophy in the Philippines.

Based on the FAPE (Fund for Assistance to Private Education) College Handbook of 1976, the following institutions, both lay and religious, other than the above—mentioned, offer the philosophy degree. Names with asterisks are added to the FAPE list:

Adamson University (Manila)
 Aquinas University (Rawis, Legaspi City)
 St. Francis de Sales Major Seminary (Marauoy, Lipa City)
 Immaculate Heart of Mary Seminary (Tagbilaran City)
 San Carlos Seminary College (San Jose de la Montana St., Mabolo, Cebu City)
 University of San Carlos (Cebu City)
 Central Philippine University (Jaro, Iloilo City)
 St. Vincent Ferrer Seminary (Jaro, Iloilo City)
 Sacred Heart Seminary (Bo. Salvacion, Leyte)
 Notre Dame University (Cotabato City)
 Xavier University (Cagayan de Oro City)
 University of Pangasinan (Dagupan City)

Our Lady of Mt. Carmel Seminary (Sariaya, Quezon)
 Our Lady of Angels Seminary (Novaliches, Quezon City)
 San Carlos Seminary (Makati)
 San Jose Seminary (Ateneo Campus, Quezon City)
 St. Paul Seminary (San Antonio Village, Makati)
 *Berchmans College (Cebu City)
 *Christ the King Mission Seminary (Quezon City)
 *Sacred Heart Novitiate (Quezon City)
 *Divine Word Seminary (Tagaytay City)
 *Colegio de San Jose-Recoletos (Cebu City)
 *Silliman University (Dumaguete City)
 *St. Louis University (Baguio City)
 *Immaculate Conception College (Ozamiz City)
 *University of Manila (Manila)
 *Lyceum of the Philippines (Manila)
 *Trinity College (Quezon City)

The philosophy degree is an expensive degree program. However, universities view this degree as enhancing prestige. At the University of Santo Tomas and Ateneo University, most of the students who pursue the philosophy degree are ex-seminarians, i.e., those who discontinue their studies for the priesthood but who have a strong background in philosophy. At the University of the Philippines and De La Salle University, students who pursue the philosophy degree are those who are not inclined towards any particular profession but who are intellectually gifted and can afford the leisure of long, concentrated study.

It must be stated that at least in the Metropolitan Manila area where qualified professors are available, philosophy has gone beyond the basic courses of logic, ethics, epistemology, metaphysics, etc., and has kept abreast with current philosophical trends in Asia and Europe. At the De La Salle University and Ateneo University, students on the undergraduate level are not only given a basic overview, they are also exposed to the original works of philosophers. At the University of the Philippines, all the Anglo-American trends in Analytic philosophy are made available to the students. On the graduate level of the university of Santo

Tomas (Master of Arts and Doctor of Philosophy), such courses as Structuralism, Husserl, Heidegger, Bergson and Sartre were offered between 1965 and 1971, when the university was still able to hire the services of professors who trained abroad.

The four universities have a philosophy library, the most complete of which is the Ateneo library which includes the facilities of the Jesuit Loyola House of Studies library.

8

Funds for Philosophical Research

No government or institutional funding is available to finance any real research in philosophy. In a developing country such as the Philippines, funds of institutions are siphoned into technology and industry. Philosophy ranks poorly on the list of priorities.

Of the universities, only De La Salle University gives institutional support to philosophical research either by deloading a professor of his/her teaching load, or by awarding Chairs. There exists at De La Salle University a University Research Council and under it several College Research Councils to which professors apply should they want to go into research. A professor prepares a research project which includes title, outline, expense of project, date of termination and other details. The project is then submitted to the Research Council of his college for study and subsequent approval or disapproval. The College Research Council is made up of six permanent members coming from different disciplines within the respective college. A senior member of the discipline under which the research project falls — in this case, philosophy — is invited to sit in during the deliberations and to assist in evaluating the project. If approved, the College Research Council decides on how many units of teaching the applicant would be deloaded to enable him to devote time to his research project. The College Research Council then submits all approved projects to a superbody, the University Research Council, which in turn reviews and finally affixes its approval or disapproval. The professor is informed of the decision of the University Research Council. If it is approved, he can now begin to devote more time to philosophical research while receiving full salary. Research projects in philosophy are usually individual. All completed research projects are published at the

expense of the University.¹²

Under the financial restraints to which universities are subjected, this set-up for philosophical research is already an ideal. Only De La Salle University has maintained a high quality of research in philosophy, for aside from deloading the professors for research, the Department of Philosophy obliges them to read an original, researched paper once a year before the faculty and student body with subsequent publication in its official organ of philosophy, *Sophia*, which is the only regular journal of philosophy in the Philippines. *Sophia* started in 1971 as a mimeographed publication published semestraly (trimestraly since the change in calendar at De La Salle Univeristy in 1981) and has come out regularly ever since. To commemorate the milestone of its first 10 years of existence, *Sophia* came out in printed form in 1981, reprinting a selection of major articles over the past decade.¹³ De La Salle University fully underwrote the printing expenses of this anniversary issue.

De La Salle University has also solicited Chairs in order to keep qualified professors in academe. A Chair carries a substantial monthly endowment contributed by the Chair donor. In this manner, a philosophy professor's monthly salary is augmented during the year in which the Chair is awarded. In return, the Chairholder has to deliver two public lectures in philosophy which are subsequently published at the expense of the University.¹⁴

Ateneo University and the University of the Philippines also solicit Chairs but have none specifically for philosophy in the sense of research and the giving of public lectures. Ateneo University has a significant number of publications but none exclusively devoted to philosophy. The Department of Philosophy of the University of the Philippines mimeographs philosophical articles written by professors should such be available, but these publications have not appeared at regular intervals.¹⁵

Other than the above-mentioned universities, possibilities of research and awarding of Chairs are non-existent.

9

Causes of Poor Teaching and Research

Teaching and research in the Philippine context leaves much to be desired. Among professors, research is rarely indulged in, and several reasons can be advanced:

1) In most universities other than the State University and the elite institutions mentioned above (De La Salle University and Ateneo University), professors have to teach a total of 24 units, i.e., 24 hours a week or 8 classes in one semester. It is evident that after 24 hours of teaching a week, a professor has no time for research and little opportunity to improve himself. He teaches the same subject matter year in and year out, and after some time, teaching becomes mere rote. In some cases, professors accept teaching assignments totaling 36 units (36 hours a week) in 3 or 4 universities in order to augment their monthly income.

2) Lack of proper motivation is another factor. If professors are allowed to teach even without doing research, why should they exert effort to improve their knowledge of philosophy?

3) Lack of knowledge of research procedures and exposure to research-oriented cultures further undermines the quality of philosophy instruction and research in the country. Many professors of philosophy do not read journals of philosophy nor have they been trained in the writing of research articles. Those trained exhibit an apathy to research and elect instead to follow the line of least resistance.

4) Lack of working knowledge of foreign languages, especially French and German is yet another factor. Professors who know no other language than English are greatly handicapped in philosophical research. They depend largely on translations which are most often mere interpretations. This is the primary reason why in Philippine universities, European philosophical trends are

late in coming. On the other hand, Logico-Analytic trends are very well known, owing to the English language in which they are available.

10

Problems of the Profession

The Number One problem of the profession is the paucity of a professor's remuneration. In the Philippine context, academic personnel are among the lowest paid among professionals.¹⁶ Only the real teacher or mentor by vocation stays in the teaching profession. Universities have lost many bright young people who started off well in the profession of teaching but leave, lured by the prospects of greener pastures outside the walls of academe. Corollary to this problem is the brain-drain syndrome prevalent in developing countries. Many professionals have left the country to earn dollars abroad.

The second problem is the prohibitive cost of a foreign doctorate degree. While it is true that foreign scholarships and grants are available, philosophy occupies a low priority. Private universities are not affluent enough to send their professors abroad. Most philosophy professors are trained at home, and unfortunately, a doctorate in philosophy earned in the Philippines cannot measure up to the standards of the European university. Most Ph. D. holders obtained their degrees from the University of Santo Tomas which alone offers a doctorate degree in pure philosophy. It is important to note that from 1971 to 1981, this University could not count on any foreign degree holder in philosophy. Professors in the doctorate program until recently were either Spanish Dominicans who did not have a command of the language of instruction, or local Ph. D.'s, and professors without graduate degrees nor publications to show for scholarship, but are retained due to their exposure to Thomism. Other universities offer Ph. D. in Education or in the other humanities but not in pure philosophy.

Worse still is having no doctorate at all. Among the professors of philosophy, very few are doctorate degree holders. Most of them are allowed to teach after completing a Bachelor's degree. While there is a ruling in the Ministry that a professor on the university level should be at least a Master's degree holder, many universities have applied for a waiver with regards to philosophy, the argument being that as a requirement of the Ministry, there are more classes of philosophy than teachers of philosophy. The Ministry, therefore, allows a Bachelor's degree holder to teach at the university level provided that he pursues at the same time a Master's degree. However, after a period of ten years since that concession, a large percentage of philosophy professors still do not possess a Master's degree.

On the part of the students, the lack of promise of a lucrative job after graduation is another problem in the Philippine context. The first and primary objective of the vast majority of students who come to the universities is to secure a high-paying job after graduation. In every encounter with students who are indecisive as to what career to pursue, the first question asked is, "What jobs are open to me after graduation?" There will always be teaching jobs, to be sure, but as mentioned above, the teaching profession is one of the lowest paid in the Philippines. Hence, philosophy students do not come in droves. There is moreover no guarantee that those who come are ready for life-long study and research.

There exist several philosophical organizations but none can be said to be on a national scale. Philo Circle started at the University of Santo Tomas in 1972, and enlists a few philosophy professors from nearby colleges. The Philosophical Association of the Philippines (PAP) started at the University of the East in 1974 and is more ambitious in that it aimed to enlist professors of philosophy throughout the country. A Philosophy Association of the South was formed in 1980 to include the regions of the Visayas and Mindanao. Its prime movers are based at Silliman University in Dumaguete, Oriental Negros and University of San Carlos in Cebu City.

Philo Circle sponsors several philosophical lectures during the year but those who attend are students compelled by their professors. Philo Circle however, is at least doing an inestimable service to students and would-be professors.

The PAP has only succeeded in attracting professors at its

home base, the University of the East, and a few institutions in the neighboring areas. It has failed to recruit a substantial number of professors from all the universities in the Metropolitan Manila area, let alone, from the entire country. It holds conventions or sponsors one or two lectures a year. Its well-motivated organizers wanted consolidation for mutual improvement in the teaching of philosophy. Unfortunately, attendance at yearly symposia is not too enthusiastic due to the too general and repetitious topics of discussion: Philosophy and Education, Philosophy and Economics, Philosophy and Religion, Philosophy and Politics, Philosophy and Science with and orchestration on the same themes every year.

As an incentive, the PAP offers certificates of attendance which professors can frame and display. At times, the PAP secures a letter from the Ministry of Education, Culture and Sports addressed to the heads of institutions virtually compelling academic philosophers to attend. Despite the mandate, however, not many professors consider attendance worthwhile because politicians are sometimes invited to grace the occasion and deliver speeches, thus investing the PAP with a semi-political color. Directives from the Ministry regarding the teaching of philosophy are given due compliance.

The Philosophy Association of the South is too young to merit any commentary at this point in time. Moreover, it is at a disadvantage because of its location. Invited lecturers from Metropolitan Manila find difficulty travelling to the South to deliver lectures.

None of these organizations have international exposure. Membership in international philosophical organizations is pursued on a personal basis. Invitations from foreign philosophical associations are likewise extended to private individuals rather than to the Philo Circle, or to PAP.

There is a move to form a Philippine Academy of Philosophical Research to be made up of philosophy professors who are actually doing research in philosophy. This is a result of the UNESCO sponsored meeting of experts in teaching and research in philosophy where a serious attempt at regional cooperation in philosophical research is to be undertaken.

The philosophy profession is saddled with other problems. On the national scene, the Philippine educational system is further

burdened by obligatory courses such as Spanish (12 or 24 units or, 4 or 8 semesters) as decreed by law, and by courses imposed by the present political dispensation such as Philippine Constitution, etc. These obligatory courses elbow out the humanities courses, among these, philosophy. At one time, the Ministry of Education, Culture and Sports studied the possibility of cancelling altogether the 6-unit requirement of philosophy in the Bachelor's degree program. Having gotten wind of it, a number of philosophy professors put up a position paper to get the Ministry to rescind its plan of removing these 6 units of philosophy. Up to this time of writing, the *status quo* has been respected. It is not known whether this has been due to the representations made by this group of professors, or the Ministry recognizing that no liberal arts background is complete without philosophy. Perhaps it is only marking time. At any rate, the sword of Damocles hangs precariously over the heads of philosophy professors and over philosophy as a discipline.

Still another problem plagues the profession. The present political dispensation inhibits the flowering of philosophical thought. History offers us several cases in which any form of political repression has suppressed freedom of thought. While in the Philippines the political dispensation is an inch short of a full-blown dictatorship, still academicians, especially philosophers, chafe under it. During the first years of martial law (1972-1974), even academic books for use in universities had to pass through a Board of Censors before publication in order to prevent the dissemination of ideas contrary to the established political regime. In such an atmosphere of repression, no philosophy can prosper. This is not to excuse Filipino professors for not having come up with new ideas; perhaps they would not have created them even if they enjoyed the fullest freedom, but a supplementary burden on top of another does inhibit greatly any philosophical thought from emerging.

Another problem peculiar to the Philippines is the obstacle of language. Indigenous Filipino thought is stifled by a foreign language such as English in which the average Filipino expresses himself. Filipinisms which are natural and spontaneous in our native tongue are awkward and stilted when expressed in English or, for that matter, in any other language. While there is a strong nationalistic tendency toward one vigorous Filipino language, the

propagation and use of this truly Filipino language is not yet a reality. Until the Filipino people recover the native tongue, it will not develop an indigenous philosophy, for the soul of a people is better expressed in a native language.

11

Perspectives and Agenda for the Future

In view of the above problems: the paucity of a philosopher's salary, the poor state of the only local university offering the Doctorate degree in philosophy, the brain-drain problem of developing countries, the lack of institutional funding for philosophical research, the lack of acceptability on the part of the students, the language problem and the repression of thought at home, philosophy can be saved only through herculean means. Local funding, if available, is not enough to ameliorate the sad plight of philosophy and the philosopher.

Unfortunately, there is no available proposal or recommendation by the major professional organizations of philosophy which, as has already been mentioned, do not cover a sizable region of the Philippines. Moreover, the objectives of these organizations are not too clear or, at any rate, are not far-reaching. Hence, I shall present my own proposals and recommendations, having followed the development of the teaching of philosophy in the country for the past 37 years, first as a student, and then as a professor, of philosophy.

1) On the National Level:

a. The first recommendation is to motivate philosophy professors to improve themselves. This, however, may prove to be difficult, for ambition is inversely proportional to age. Many professors have already abandoned all efforts of pursuing a Master's and/or Doctorate degree. They should, however, be exposed to philosophy professors in other regions of the world where philosophy mentors continue to acquire new knowledge or deepen knowledge already possessed. Perhaps then, they would realize that there is more to philosophy than oral debates in the classroom, and that an amount of research is indispensable.

Philosophy professors who are still Bachelor Degree holders must be persuaded to start pursuing a Master's degree in philosophy or, if already started, to finish the degree by writing a thesis. The obstacles that lie in the way of thesis-writing are subject and procedure. On the matter of subject, many of them, being Thomists, believe that all that can be said about Thomism has already been said, and said in a better way. On the matter of procedure, many do not know how to gather and organize material for a thesis due to the lack of competent professors to guide them at the graduate level.

Regarding the first obstacle, there is need to stress that philosophy is much more than mere Thomism. To accomplish this, professors need exposure to other philosophical trends to start a Hegelian dialectics of thesis-antithesis-synthesis. Even if they do still write on Thomism later, it would be a Thomism based on synthesis, and therefore, a richer one.

Regarding the second obstacle, they need competent professors who themselves have done research in philosophy and who have lived by the academic battlecry, "Publish or perish". Unfortunately there are only a few professors of this calibre in the Philippines.

Those who already have a Master's degree of philosophy must likewise be persuaded to pursue a Doctorate degree. It is my personal opinion that a Ph. D. earned in the Philippines does not count for much for reasons already stated above.¹⁷ The Ateneo University and De La Salle University could pool their faculty resources together and put up a Ph. D. program equal to any foreign Ph. D. These two universities complement each other in faculty strengths.

b. The mandate of the Ministry of Education, Culture and Sports to begin using the Filipino language in schools and universities in 1983 must push through. If until now, the country has no great literature, no worthwhile poets and writers, it is because Filipinos continue to express themselves in a foreign tongue. The benefits of this Filipinization will be felt only after a long time. While this is my personal opinion, it is concurred in by nationalist Filipinos, among whose ranks are Renato Constantino and Teodoro Agoncillo. It must also be stated that many Filipino are in favor of the continuation of the use of English in the universities. They argue that to put aside English now is to

commit intellectual suicide since the major developments in science, art and humanities are in English.

2) On the International Level:

a. International funding agencies must be tapped for support of philosophical research in the Philippines. With proper institutional support, the indigenous Filipino thought already palpable on the popular or grassroots level can emerge on the academic level. UNESCO could fund research efforts towards the full realization of a genuine Filipino philosophy.

b. International funding agencies such as UNESCO could also look into the possibility of bringing together philosophers of the Pacific and Asian regions in a cultural exchange of philosophical ideas to determine common or divergent interests. If possible, these meetings should be regularized so that a philosophical image in the region can emerge.

c. I would also recommend that an international agency fund an encounter of Eastern and Western philosophers with the view of tracing parallelisms of ideas between the two hemispheres. The West can learn much from the East (*Ex orient lux*), and the East can be enriched by Western thought. The cultural benefits that will accrue from such an encounter are inestimable.

It would of course be ideal if the law requiring 12 or 24 units of Spanish were repealed to give way to the humanities, notably philosophy, or if the government budget appropriated a larger portion to education in order to improve academic instruction. But all this, of course, is wishful thinking.

12

Philosophical
Dissertations in the
Twentieth Century

The theses and dissertations on philosophy accepted by different institutions in the country since 1904 are listed hereunder. Our main sources are *Graduate Theses in Philippine Universities and Colleges 1908-1969*, compiled by Catalina A. Nemenzo and *Index of Theses and Dissertations accepted by the University of Santo Tomas 1904-1981*, edited by Elena P. Polo.

Theses whose titles are patently outside the scope of philosophy were eliminated, and titles gathered from other institutions since 1969 were added. In a work of this magnitude, errors and omissions are inevitable. For example, Berchman's College in Cebu was sometimes spelled Berchmans and at other times, Berchman's College. There are also duplications such as names classified under the letter of the family name and again under the letter of the first name.

The bulk of theses in philosophy were written by priests or would-be priests. Theses from Berchmans (or Berchman's) College in Cebu City, Sacred Heart Novitiate in Quezon City, Divine Word Seminary in Tagaytay City, Christ the King Seminary in Quezon City were authored by members of religious groups. The rest, were authored by laymen.

The University of Santo Tomas graduated a total of 38 Ph. D.'s in philosophy from 1904 to 1981.

The Master of Arts as granted by the following religious or lay institutions include: Berchmans College - 145; University of Santo Tomas - 70; Sacred Heart Novitiate - 28; Ateneo de Manila - 25; San Jose Seminary - 20; Christ the King Seminary - 17; Divine Word Seminary in Tagaytay - 12; University of the Philippines - 11; University of San Carlos - 6; Divine Word Mission Seminary in Quezon City - 6; Far Eastern University - 6; St. Louis University - 5; Colegio de San Jose Recoletos - 2;

Immaculate Conception -1; University of Manila - 1; Lyceum of the Philippines - 1; Adamson University -1.

The Ph.D. theses obtained from the University of Santo Tomas 1904 — 1981

ABULAD, Romualdo E.

Links between East and West in the philosophies of Shankara and Kant. Ph.D. 1978. 174 pp.

AXTMAN, Boniface G.

The place of Saint Anselm in philosophy. Ph.D. 1942. 110 pp.

BROTHER, Edward

An application of the probabilities of hypothesis. Ph.D. 1950. 80 pp.

CAIN, Thomas M.

A criticism of essential teachings of the sociologicistic school. Ph.D. 1943. 156 pp.

CHIN, Francis Y.

Confucius and Aristotle: A comparative study of the political ideals of the early Confucians and Aristotle. Ph.D. 1964. 303 pp.

CO, Alfredo P.

Man's search for fulfillment: An oriental perspective. Ph.D. 1976. 400 pp.

CONCHU, Josefina B.

A study of pleasure and happiness. Ph.D. 1936.

CUENCA, Sr. Mary

The ideal Christian education as expressed by Pope Pius XI, and realized by the leading religious. Ph.D. 1936. 280 pp.

CUSTODIO, Lourdes J.

Thomistic treatment of the problem of change. Ph.D. 1966.

DELFIN, Rosario V.

A critical expansion of the different theories concerning the origin and evolution of life. Ph.D. 1935.

DOMANTAY, Cecilia R.

A critical exposition of the theories concerning the origin and evolution of the earth. Ph.D. 1937. 159 pp.

DY, Manuel B., Jr.

The ethics of Wang-Yang-Ming and Max Scheler: a comparative study. Ph.D. 1979. 227 pp.

ESPINO, Belen D.

The human behavior. Ph.D. 1938. 143 pp.

GABRIEL, Pedro B.

The relation of the natural sciences to the philosophy of nature. Ph.D. 1954. 232 pp.

GONZALES, Rev. Fr. Antonio

Ideas politicas de Sor Maria de Agreda. Ph.D. 1944. 216 pp.

HOERDOMAN, Rev. Fr. Ernest

Attributes of God among primitives. Ph.D. 1937. 187 pp.

JORGENSEN, Daniel Elakeney

An eclectic construct of the dynamic of hope: The relevance to counseling. Ph.D. 1971. 288 pp.

KAPUNAN, Rev. Fr. Salvador C.

Psychoanalytic concept of the mind (a philosophic evaluation). Ph.D. 1965. 312 pp.

LUCAS, Joaquin

A study of social virtues. Ph.D. 1934. 200 pp.

LUMBA, Ma. Gracia Navarro

A critical exposition on the supreme criterion of morality. Ph.D. 1952. 204 pp.

- McGUINNESS, Rev. Fr. Joseph I.
The natural light of reason according to St. Thomas Aquinas. Ph.D. 1942. 151 pp.
- McMAHON, Donald J.
A definition of logic. Ph.D. 1941. 104 pp.
- MARTINEZ, Rev. Fr. Luis
The essentials of Confucianism. Ph.D. 1951. 253 pp.
- MAURER, Joannes
The problem of cognition in Kant's Critique of Pure Reason. Ph.D. 1934.
- MERCADO, Rev. Fr. Leonardo N.
Elements of Filipino philosophy. Ph.D. 1973. 375 pp.
- MONROE, Rev. Fr. John F.
Modern medievalism: Being a translation and analysis of Saint Thomas Aquinas' contribution to modern education. Ph. Litt. D. 1940. 172 pp.
- ORDOÑEZ, Victor
An exposition of the concept of man's nature in the yoga system of Hindu philosophy. Ph.D. 1968. 264 pp.
- PEREZ, Arturo M.
The mind-body problem in transcendental meditation (TM). Ph.D. 1981. 254 pp.
- SAMSON, Jose A.
The factor of responsibility in psychoneurosis. Ph.D. 1958. 269 pp.
- SEVILLA, Hermenegildo
The evolution of the problems of the Monroe doctrine. Ph.D. 1929. 130 pp.
- TIMBREZA, Florentino T.
Ang landas ng buhay, ayon kay Lao Tzu. Ph.D. 1980. 582 pp.

- TRAN VAN MAI
Structuralism: Method and field of application. Ph.D. 1973. 323 pp.
- VICENTE, Cipriano
La unidad en las doctrinas de San Agustin. Ph.D. 1950. 430 pp.
- VILLABA-CUE, Magdalena A.
An interpretation of the doctrine of transmigration. Ph.D. 1976. 178 pp.
- VILLACORTA, Francisco
Los Sueños: Ser contenido e interpretacion. Ph.D. 1940. 143 pp.
- WATZLAWICK, Rev. Fr. Joseph
Leo XIII and the new scholasticism. Ph.D. 1959. 296 pp.
- WONG, Jomer S.
Spiritualism — personality. Ph.D. 1947.
- ZWAENEPOEL, Rev. Fr. John P.
The "questiones in librum de causis", attributed to Henry of Ghent according to the Escorial Manuscript (an unedited text with introduction). Ph.D. 1959. 300 pp.

The M.A. theses obtained from different universities 1904 — 1981

ABAD, Glicerio S.

A critique of Rizal's philosophical tenets as revealed in his letters to Father Pastells. M.A. Philosophy. Berchmans College, Cebu City. 1958. 84 pp.

ABAYA, Angel F. Ma., S.J.

A philosophical evaluation of Rizal's attitudes toward revealed religion. M.A. Philosophy. Berchman's College, Cebu City. 1963. 104 pp.

ABENOJA, Zoilo Flores

Immortality and the fulfillment of natural desire according to St. Thomas. M.A. Philosophy. Christ the King Mission Seminary, Quezon City. 1964. 130 pp.

ABESAMIS, Carlos H.

Maritain's theory of creative inspiration. M.A. Philosophy. Berchmans College, Cebu City. 1957. 99 pp.

ABUEG, Nicanor S.

A Thomistic evaluation of the concept of man in dialectic materialism. University of Santo Tomas. 1964. 77 pp.

ABUSTAN, Rodolfo Laracas

Edmund Husserl's epoche and St. Thomas' metaphysical abstraction. M.A. Philosophy. University of Santo Tomas. 1970. 162 pp.

AGUILAR, Pablo Villanueva

The method on John Stuart Mill's utilitarianism. M.A. Philosophy. San Jose Seminary, Q. C. 1962. 102 pp.

AGUIRRE, Alfonso J.

A creative interpretation of the phenomenon of man: A confrontation of the Teilhardian dialectic. M.A. Philosophy. Ateneo de Manila. n.d.

AGUJA, Magno A.

Nature in Martin Buber's dialogue. M.A. Philosophy, University of Santo Tomas. 1980. 129 pp.

AHERN, Rev. Fr. Hilary R.

The primacy of justice in marriage; A comparative study of marriage and love. M.A. Philosophy. 1939. University of Santo Tomas. 65 pp.

ALAGAR, Juan E.

The philosophy behind the encyclical of the Christian education of youth by Pope Pius XI. M.A. Philosophy. University of Santo Tomas. 1952. 265 pp.

ALBARAN, Feliciano C.

"The soul is not a body," a commentary on Summa Contra Gentes II, 65. M.A. Philosophy. Christ the King Mission Seminary, Quezon City. 1964. 165 pp.

ALINGAL, Godofredo

Jesuit social apostolate: Past and present (1540-1900) M.A. Philosophy. Sacred Heart Novitiate, Quezon City. 1947. 68 pp.

ALLMANG, Sr. Maria Bruno

The ordo-concept in the philosophy of St. Thomas Aquinas. M.A. Philosophy. University of Santo Tomas. 1958. 121 pp.

ALMENDRAS, Othello Barrientos

An inquiry into the notion of creation according to St. Thomas Aquinas. M.A. Philosophy. Christ the King Mission Seminary, Quezon City. 1963. 79 pp.

- ALONSO, Rev. Fr. Arsenio
Reflexion sobre lo santo lo sagrado y lo profano y la secularizacion. M.A. Philosophy. University of Santo Tomas. 1981. 140 pp.
- ALPUERTO, Cornelio B.
"The human soul cannot be corrupted by the action of a contrary". (SCG II, 79) M.A. Philosophy. Divine Word Seminary, Tagaytay City. 1964. 128 pp.
- AMIGABLE, Ledinila C.
St. Augustine: The philosophy of charity. M.A. Philosophy. University of San Carlos, Cebu City. 1960. 185 pp.
- AMPON, Sr. Corazon
On the life and thought of Gabriel Marcel. M.A. Philosophy. University of Santo Tomas. 1958. 115 pp.
- ANDRADA, Catalino S.
A critique on Sartrean Atheism. M.A. Philosophy. University of Santo Tomas. 1966. 128 pp.
- ANTOLAN, Rogelio P.
The contemporary relevance of Newman's approach to God. M.A. Philosophy. San Jose Seminary, Quezon City. 1964.
- APOSTOL, Roberto Z.
The rights of the family and the state in education. M.A. Philosophy. Berchmans College, Cebu City. 1953. 89 pp.
- AQUINO, Jose V.
The Rationes seminales of Augustine in the writing of Bonaventure and Aquinas. M.A. Philosophy. Berchmans College, Cebu City. 1956. 90 pp.
- AQUINO, Ranhilio C.
Existential pessimism and the affirmation of God: A philosophical reading of Qoheleth. M.A. Philosophy. University of Santo Tomas. 1981. 240 pp.

- ARCELLANA, Antonio A.
Hegel's God of history. M.A. Philosophy. Berchmans College, Cebu City, 1962. 84 pp.
- ARCERO, William C.
The historical sources of existentialism. M.A. Philosophy. University of Santo Tomas. n.d. 61 pp.
- ARCILLA, Jose
The problem of time in St. Augustine of Hippo (As basis for a philosophy of history). M.A. Philosophy. Berchmans College, Cebu City. 1954. 50 pp.
- AREVALO, Catalino G.
On the formal object of metaphysics: An interpretation. M.A. Philosophy. Sacred Heart Novitiate, Quezon City. n.d. 27 pp.
- AREVALO, Jesus
The political philosophy of Jacques Maritain. M.A. Philosophy. University of Santo Tomas. 1971. 219 pp.
- ARNALDO, Carlos A.
The existence of God in Le Senne's philosophy of value. M.A. Philosophy. Berchmans College, Cebu City. 1965. 125 pp.
- ARONG, Jose Roberto
The nature of the anthropological knowledge. M.A. Philosophy. San Jose Seminary, Quezon City. 1964. 81 pp.
- ATIENZA, Sinforoso
Will and intellect in Aquinas. M.A. Philosophy. Divine Word Seminary, Tagaytay City. 1967. 130 pp.
- AVILA, Charles R.
A historico-philosophical study on the right of ownership, especially land ownership, in Christian antiquity. M.A. Philosophy. Divine Word of Seminary, Tagaytay City. 1968. 263 pp.

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FOOTNOTES

1. See the two novels of Jose Rizal, the national hero of the Philippines: *Noli Me Tangere* and *El Filibusterismo* published in Spain before the turn of the century. Translations in English are available everywhere in the Philippines since they are used as textbooks in the universities.
2. *Kapag may kalungkutan ay may kasayahan.*
3. The expression "smooth interpersonal relationships" or *s.i.r.* was coined by Frank Lynch, S.J., and Mary Hollnsteiner, pioneers in research on the sociological behavior of Filipinos. See Frank Lynch and Alfonso Guzman, *Four Readings on Philippine Values*, Quezon City: Ateneo University Press, 1976, and Mary Hollnsteiner, *Reciprocity in Lowland Philippines*, Quezon City: Ateneo University Press, 1976.
4. *Ang hindi marunong lumingon sa pinanggalingan ay hindi makararating sa paroroonan.*
5. He is called "*walang hiya*" which literally means "no shame" or shameless, but it also connotes "scum of the earth".
6. Ruth Benedict, *The Chrysanthemum and the Sword* (New York: A Meridian Book, New American Library, 1974) pp. 103 and pp. 114-132.
7. Emérita S. Quito, *A New Concept of Philosophy* (Manila: University of Santo Tomas Press, 1967) pp. 9
8. *Ibid.*, p. 11
Emérita S. Quito, *Homage to Jean-Paul Sartre*, (Manila, De La Salle University, 1981) pp. 1-2

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 10. Leonardo Mercado, *Elements of Filipino Philosophy*, Tacloban: Divine Word Seminary, 1974.
 11. The central theme is *loob-buot-nakem*. *Loob* is Tagalog, *buot* is Cebuano, *nakem* is Ilocano for the word "internal", as in "*utang na loob*". The book does not contain wise sayings and adages referred to in Chapter 2.
 12. See *Faculty Manual* of De La Salle University.
 13. *A Decade of SOPHIA*, Manila: De La Salle University, 1981
 14. The first Chair of Philosophy was awarded in 1980 to Emérita S. Quito who delivered two public lectures which were published under the title of *Homage to Jean-Paul Sartre: The Post-Existentialist Period 1960-1980*.
 15. At the time of writing, a journal called *Cogito*, claiming to be an international journal on Philosophy, Society and Politics, promises to come out with its maiden issue in March 1983. Its Editor is Adrian Cristobal and Managing Editor is Armando Bonifacio of the University of the Philippines.
 16. The average monthly salary of professors in universities requiring 24 hours of teaching per week is ₱1,500. Some universities pay by the hour ranging from ₱5 to ₱25 on the undergraduate level. Two private universities (De La Salle University and Ateneo University) have their own salary scales ranging from ₱2,500 to ₱6,000 a month depending on rank, and only 12 hours of teaching per week. On paper, the State University claims to pay a higher salary but actual salaries received by professors belie this claim.
 17. In 1981, Antonio Piñon, an ex-Dominican with a doctorate from the University of St. Thomas Aquinas in Rome was retired at age 60 from De La Salle University and was accepted at the University of Santo Tomas.
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